is named by Jesus at Luke 14: 21. "Early in the morning," when the householder goes out to hire laborers, is sometime between dawn and sunrise. (Mark 13: 35) Jehovah gets his work under way early in order to get in a full day by all the workers. Both Jehovah and Jesus work: "My Father worketh hitherto, and I work." (John 5: 17) It was in 1918 that Christ Jesus came to the temple as the official representative of Jehovah, and "early in the morning" would be shortly thereafter, corresponding with A.D. 1919, which was really early in the "new day". Just preceding this was the time of darkness and persecution upon God's people, which persecution was inflicted particularly by the Anglo-American empire system, and during which time God's people were idle as to the kingdom proclamation; which is shown by the sleeping and slumbering of the "ten virgins".

5 Jehovah, the great householder, willed that the class foreshadowed by John "must prophesy again before many peoples, and nations, and tongues, and kings". (Rev. 10: 11) The householder, therefore, went forth "to hire labourers" for this work. It is written: "The labourer is worthy of his hire." (Luke 10: 7) The Greek word *misthos* is here rendered "hire" and is the same word rendered "wages" or reward in John 4: 36: "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." (See also 1 Corinthians 3: 8, 9; 9: 17, 18) "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." —2 John 8; Rev. 11: 18.

6 Jehovah always rewards or pays wages to those who faithfully serve him and who are induced by unselfishness to perform such service. (Heb. 6: 10) He foreknew of the wages or hire he would give at the 'paying-off time'. Such wages he fixes, and the laborers agree thereto with thankfulness.—Rom. 9: 16.

7 The laborers are engaged to work in the householder's vineyard. It is the wine vineyard that has the care of Jehovah "in that day", which day has its beginning with the installation of Christ Jesus as King: "In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it: I will water it every moment: lest any hurt it, I will keep it night and day." (Isa. 27: 2, 3) This shows that the householder is present, moving about in his vineyard and between it and the market place, and watching over his vineyard at all hours of the day. It is in the vintage time, and the grapes must be gathered from the vine and prepared in various ways for the market for the householder's use. The vineyard is Jehovah's earthly organization, which by his grace is carrying forward the kingdom fruit which is the Elisha work of bringing forth the fruits of the kingdom, that is to say, holding forth the testimony of Jehovah committed by him to Christ Jesus, and in turn committed to those who are members of his earthly organization. It is the faithful laborers in the vineyard and who are bringing forth the fruits of the kingdom to the glory of God that receive his favor.

8 The language of the parable suggests that the reward was strong in the minds of the laborers who are first hired to go into the vineyard. They were looking forward particularly to the great reward of eternal life. "And when he had agreed with the laborers for a penny a day, he sent them into his vineyard." (Matt. 20: 2) The vindication of Jehovah's name, which is the all-important thing, was not then seen by those sent into the vineyard in the early morning. Jehovah fixed the wages at a penny, that is to say, "a *denarius*." That was a silver coin equal to about seventeen cents at the present value of American money. The laborers who were called and sent in must first sit down and count the cost; and finally they agree to do God's will. This shows that no one is compelled to go into the vineyard to labor, but he is invited and must accept it willingly. Approximately 1919 God's organization Zion gave birth to her children, which children here constitute the laborers sent forth in the early morning. Since the laborers could bring no value to the householder, the wages paid them is a gracious gift from Jehovah God, and which he pays to them while on earth and at the close of a specific time in which they are engaged in the kingdom work. All of the laborers at the close of that particular time received the same wages or hire, regardless of how long they were employed in the service and worked in the householder's vineyard.

9 At a general convention held in Cedar Point, Ohio, in 1919 Jehovah brought to the attention of his covenant people the meaning and importance of the Elisha work. (See *The Watchtower,* August 1 and 15, 1919.) Those responding to the call to the kingdom and service at that time agreed to enter into the newly opened service work. While the vindication of Jehovah's name was not then understood, yet it was shown that the workers must be fearless ambassadors for the kingdom, laboring in the field because of their loving devotion to Jehovah. The laborers in the Elisha work, according to their understanding, agreed to work "while it is day". (John 9: 4) The Lord therefore set them to work in his vineyard to bring forth fruits of the kingdom. In the year 1919 God's covenant people on earth began a house-to-house work of obtaining subscriptions for *The Golden Age. The Watchtower,* September 15 of that year, page 281, gave instructions "How to Proceed" with that work. Such was the beginning of the Elisha work and is therefore the period designated in the parable as "early in the morning". The time of the parable therefore begins to count in the year A.D. 1919.

10 The great householder gives attention to others that are standing idle in the market place: "And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them, Go

ye also into the vineyard, and whatsoever is right, I will give you. And they went their way." (Matt. 20: 3, 4) The third hour is "at nine o'clock". (*Moffatt*) This corresponds with the beginning of "The Day", September 8, 1922, and this is marked by a convention of God's covenant people held at Cedar Point, Ohio. There was then room for more workers in the field, as shown by the action of the householder who desired to increase the work and have more fruit brought forth. Those "standing . . . in the market place", as shown in the picture, were Jews, hence represented the spirit-begotten ones to whom the call to labor in the vineyard of the kingdom comes. Being in the market place shows that they were offering their service for sale and were ready to work. They were not yet in the covenant for the kingdom. These were well illustrated by Ruth, who had to be "purchased" to bring forth fruit. (Ruth 4: 1-10) It was at that time that God's people first discerned that Christ Jesus was at the temple for judgment. Through the Head of the temple the Householder spoke to his covenant people, who were then looking for service, and said: "Go ye also into the vineyard." This counsel was repeated to the Esther and Ruth class by those of the "faithful and wise servant" class pictured by Mordecai and Naomi. This instruction from the Lord given at this convention in 1922 was also marked by the outpouring of the holy spirit on all flesh, that is, on all that accepted the temple service. (Acts 2: 16-18) The ones now called into the vineyard were promised no definite wage, that being left to the righteous decision of the Lord, the Great Householder. The day was already partly spent and there was no bargaining as to what they should have as a reward for the work the remainder of the day. The motive for going into the service must be that they might render service pleasing to the Lord. *The Watchtower*, in February and March, 1923, published the meaning of the parables of the "pounds" and "talents", and in the April 1 issue of the same year the Lord gave his people an understanding of the phrase "the joy of the Lord" as to the establishment of the kingdom, and the honor and glory it will confer upon Jehovah's name. (*The Watchtower*, 1923, page 103) The parable shows that the newly hired ones went not their own way, but "went their way" into the kingdom service; hence they entered into the "joy of the Lord". From 1922 forward service opportunities were greatly increased. The work took on a more organized form, and at the end of that year there were in the United States 676 pioneers and auxiliaries, to compare with 463 the year previous. The Esther and Ruth class now became identified with those who made up the "faithful and wise servant" class, and hence became a part of Jehovah's "vineyard of red wine" bringing forth the fruits of the kingdom. The facts seem clearly to show that the hours correspond to the years, that is to say, beginning with 1919 and thereafter up to the end of a specific time.

11 At the sixth hour, or "at twelve o'clock" (*Moffatt*), the householder went out and engaged and sent more workers into his vineyard. (Matt. 20: 5) That further corresponds with the year 1925, counting according to the above rule, an hour for a year. *The Watchtower* of February 1, 1925, gave for the first time an explanation of "the robe of righteousness" and "the garments of salvation", and in March, 1925, there appeared the article "The Birth of The Nation", and which caused a great stir amongst God's people and was the inducement for others to enter into the service. Then followed the Indianapolis convention when the Lord gave his people the understanding of the complete fulfilment of the prophecy concerning the outpouring of the holy spirit as having taken place since the coming of the Lord Jesus to the temple. November 1, 1925, *The Watchtower* published the article "A Call to Action", and to which there was an active response by the consecrated. The Lord continued to enlighten his people, and in January, 1926, they were given an understanding that Jehovah would make a name for himself. The kingdom class learned that the fixing of days, and so much talk about chronology, was out of order and that the service must be willingly and joyfully performed regardless of time. It was then seen that the King was in action and that the remnant of his people, being now discerned, must be in action with him. (*The Watchtower*, July 15, 1926; September 15, 1926) During the service years of 1925-1926 the pioneers and auxiliaries increased in the United States alone to the number of 727 regularly in the field. These facts now well known are here recounted in order to show that they fit the parable.

12 Further quoting the parable concerning the action of the householder: "Again he went out about the sixth and ninth hour, and did likewise." (Matt. 20: 5) Thus it is seen that again at the ninth hour, or three o'clock in the afternoon, others were sent into the field or vineyard of the Lord. In spite of the lateness of the hour of the day the workers and the work from that time forward increased. This corresponds to the year 1928, during which year at a convention of God's covenant people the "Declaration against Satan and for Jehovah" was made and sent forth by the workers in the vineyard to the nations of the earth as a testimony. It marked the time of the pouring out of the seventh vial. (Revelation 17) In the same year, 1928, the erstwhile "pilgrim department" was superseded by the regional service men, that the service might be organized in a more efficient way and that the work might be increased. During that year the full-time pioneers and auxiliaries in the vineyard increased to the monthly average of 1,766 in the United States and dependencies. There was a great increase of the distribution of the kingdom message from that time forward, and on November 18, 1928, the Watchtower

radio network, with twelve radio stations, began the broadcasting of the kingdom message. The workers increased and they went into the vineyard with the understanding from the householder, according to the parable, that "whatsoever is right, I will give you". Those entering into the service in these latter times realized the shortness of time for labor and were thankful for the service, having in mind the name of Jehovah and the honor that they might bring to him rather than what they were to receive as a personal reward.

13 The "day" of the parable, of course, now was growing shorter. "And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive." (Matt. 20: 6, 7) That must have been about the close of the eleventh hour, for the workers now entering are said to "have wrought but one hour", that is to say, the twelfth hour. (See verse twelve of the parable.) This corresponds with A.D. 1930, during which time *The Watchtower* published the series of articles on "Jehovah's Royal House", making clear, by the Lord's grace, as never before, the begetting, calling and anointing of those who make up the house of Jehovah. Then followed in that same year the *Watchtower* articles on 'Bearing the fruits of the Kingdom'; the "Wine Vineyard"; "Who Are God's Witnesses?"; "His Campaign," and an explanation of the prophecy of Revelation given in the books *Light*. There was no time now for a slacking of the hand; hence early in that year *The Watchtower* announced "Special Service Weeks" for advertising the kingdom. A quota also was announced based upon the service performed during the year 1930, and the quota setting the amount of work that should be done during the year 1931. There was a continuous effort to increase the work of bringing the message of the kingdom to the people to the glory of Jehovah's name. At that time there appeared to be many more partaking of the Memorial and attending conventions than were actually in the service, and these are pictured by "others standing idle" and to whom the householder addressed the question: "Why stand ye here . . . idle?" (Matt. 20: 6) Their idleness was called to their attention. Surely the Lord was directing his work then in that he directed the sending forth of the *Bulletin* of December, 1930, to every subscriber of *The Watchtower,* and extra copies to the service directors, outlining the organization and the service work for the year 1931. Thus the facts which the Lord caused to come about fit this hour of the parable.

14 Those standing idle answered: "Because no man hath hired us." Satan by his instrument the "evil servant" had not yet induced these idle ones to oppose the Lord's witness work. It was by the September 15 (1930) *Watchtower* that "the man of sin" was first identified by the Lord's anointed people. The Society's publications continued to call attention to the increased opportunities of service, and many more entered into the service from that time forward. Thus the Lord brought more into the covenant for the kingdom and into his service. The work so enlarged that by December, 1930, 150 radio stations began broadcasting by electrical transcription the kingdom message, and the house-to-house work of carrying the message in printed form to the people was greatly increased. In the year 1930-1931 in the United States and dependencies the monthly average of pioneers and auxiliary workers was 2,272 regularly reporting in the vineyard. By the end of 1930 Jehovah's people began to realize that the vindication of Jehovah's name is the all-important thing, and, this being emphasized in the publications *Prophecy* and *Light* and *Vindication,* those engaged in the service at the "eleventh hour" could hardly have had hire or wages in mind, but the great inducement for them to enter and continue in the vineyard work was to have a share in the vindication of Jehovah's name.

PAY DAY

15 Thus the facts well known to have been brought to pass from 1919 to 1931 exactly correspond with the hours of the day mentioned in the parable. Jehovah's law required laborers to be paid off at the close of the day's work. (Lev. 19: 13) The Householder, of course, would proceed according to his own law; therefore the parable continues: "So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first." (Matt. 20: 8) Paying the laborers at the end of the day would not mean that there was no more work to be performed. The parable fulfilled concerning the pay day, therefore, does not mean that the work in the vineyard had come to an end. Rather does it show that those who receive their wages with gladness and appreciation are the ones to whom, from that time on, the Lord assigns the work of finishing the testimony and doing the work from then till and at the battle of Armageddon.

16 The penny or *denarius* symbolized a valuable thing received from the hands of the householder, Jehovah, as the hire, wage or reward, and is not such as is earned and as might by right be demanded. At least, this surely would be the rule concerning those who work during the "eleventh hour"; but all that was paid was and is a gracious gift bestowed by the Great Householder upon those who had rendered service in his vineyard. This hire or wage is paid to the workers while they are on earth, and not after they get into heaven. The hire is paid at some specific time during the activity of bringing forth the fruits of the kingdom. All who are actively engaged in the

vineyard service of the Lord at the close of this specific period receive the same amount, to wit, a penny, regardless of how long they have been employed in the service of the Lord. This is further proof that they do not receive such hire or wage by reason of having brought any profit to the Lord, but that they receive it as a token of Jehovah's loving-kindness, and it shows the close relationship of the creature or laborer to the Great Householder. Not only did Jehovah's law require the wages of the laborer to be paid at the close of the working day, but it required that there should be no discrimination shown: "Thou shalt not respect the person of the poor, nor honour the person of the mighty." (Lev. 19:15) In the Lord's vineyard, as shown by the facts, there are laborers in various positions, such as officers, messengers, speakers, teachers, organization workers, pioneers, auxiliaries, company workers, and many who, because of conditions over which they had no control, could engage for only a few hours each day in the service work. Many of the company workers, being required to give most of their time to some service to provide the things decent and honest for themselves and their dependent ones, could spend only a few hours during the week in the actual vineyard service. According now to the divine rule, when the paying-off time arrived every one in the service, regardless of position occupied in the vineyard, must be treated exactly alike. All being treated alike and all having the right heart condition and appreciation, they would necessarily rejoice together. "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." (John 4:36) "Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour." (1 Cor. 3:8, 9) Jehovah would see to it that all are dealt with righteously and without partiality. What, then, do the facts show that Jehovah has paid or given to all his people alike and with partiality to none?

"NEW NAME"

17 The facts in fulfilment of the prophetic parable show that "early in the morning" corresponds to the year A.D. 1919, which was the beginning of the Elisha work after the coming of the King to the temple. Counting the hour for a year, as shown by the facts foregoing, and which is supported by the Scriptures, the "even" or close of the twelfth hour (Matt. 20:8), the period of time mentioned in the parable, came to a close with the year A.D. 1931. The parable shows that the "even" or evening marks the time of an outstanding expression of judgment by Jehovah toward those of his household and which judgment is pronounced for Jehovah by his duly delegated officer, Christ Jesus, who, according to the parable, is the Steward. This judgment of the Lord applies specifically to the house of God. (1 Pet. 4:17) When the due time came the Lord of the vineyard, that is, the owner of the "vineyard of red wine", and who is therefore Jehovah, gave direction what should be done. This is supported by the scripture, "The Head of Christ is God," showing that God gives the direction to his Chief Officer, Christ Jesus. (1 Cor. 11:3) Jehovah does not deal directly with the laborers, but by and through his "steward", who is his Chief Executive Officer and overseer of the vineyard. Christ Jesus as the great Executive Officer at the temple now carries out Jehovah's orders. Therefore Jehovah says to Christ: "Call the labourers." The time had come to pay them their hire.

18 Laborers are always glad to see pay time arrive, and those who have been doing honest work are happy and felicitate their fellow laborers. One day's work was done, and now they would have their wages and have a season of celebration and then go on to another day with greater zeal for their work. Such would be the natural course to be pursued by laborers appreciating their position. It was even so in the work in the Lord's vineyard in 1931. A time of special rejoicing came because the Lord of the vineyard was paying his laborers. The work did not stop there, but, on the contrary, there was added zeal among the workers; and the year following, to wit, in the year 1932, the average number of pioneers and auxiliaries in the United States and dependencies increased to 2,792 and there was greater zeal shown in every department of the service throughout the earth. The remnant in every nation began to put forth greater efforts, and the work began to be done in a more systematic and harmonious manner.

19 In obedience to the command of the Householder the laborers were called together by Christ Jesus the Steward. They were assembled at the most enthusiastic convention of God's people that anyone of modern times has witnessed. That convention was held at Columbus, Ohio, in July, 1931. God's people assembled there not knowing, of course, what was to be done, but they believed that the Lord had some special blessing in store for those who loved him and who served him joyfully. The Lord called the laborers together that it might be determined how they understood the terms of their covenant with Jehovah for the kingdom and whether they were satisfied with and thankful for their opportunities of service, and whether they were satisfied with the provisions made for them. The Lord arranged that convention and doubtless used his angels to see that the laborers were there called together. Many of the laborers in the vineyard, of course, were compelled to remain at their homes, but these had a part in the convention, because what there took place was communicated to the others throughout the earth. The paper *The Messenger*, published during the convention, gave a general view of the organization of the work in every part of the earth, and then

the published general proceedings of the convention were sent to all parts of the earth wherever there are any of the called-out people of Jehovah used by him as his witnesses. It was a general assembly of the workers or laborers in Jehovah's vineyard.

20 The parable shows that the wages must be paid while the laborers are engaged in the work on earth, and not after they have reached the end of their journey and have entered into heaven. There will be no complaining or murmuring in heaven, and the parable shows that at the time of payment there were murmurers and complainers. The wages paid cannot be of an earthly material or kind, such as money or houses or that which has a purchasing power for material things on the earth. It is a spiritual reward or wage, having a peculiar value to those who are in the covenant with Jehovah, and which wage can be turned to their account on earth in having a part in the vindication of Jehovah's name. At that convention, on the 26th day of July, 1931, there was submitted to the convention and adopted, and thereafter communicated to and adopted by companies of Jehovah's people throughout the earth, a resolution which now appears to be clearly an epoch-maker in the history of the church. Without a doubt the Lord used his angels and directed the preparation and presentation of that resolution, and all having the spirit of the Lord would gladly accept and did accept its terms. That resolution, adopted amidst the greatest enthusiasm for the kingdom, among other things contains these words:

> THAT, having been bought with the precious blood of Jesus Christ our Lord and Redeemer, justified and begotten by Jehovah God and called to his kingdom, we unhesitatingly declare our entire allegiance and devotion to Jehovah God and his kingdom; that we are servants of Jehovah God commissioned to do a work in his name, and, in obedience to his commandment, to deliver the testimony of Jesus Christ, and to make known to the people that Jehovah is the true and Almighty God; therefore we joyfully embrace and take the name which the mouth of the Lord God has named, and we desire to be known as and called by the name, to wit, *Jehovah's witnesses.* —*The Watchtower*, 1931, page 279.

21 No greater wage could be paid to creatures on earth than that of receiving a name at the mouth of Jehovah God, and which name shows the close and confidential relationship between Jehovah and his faithful people. Never before has he given such a wage to creatures, and he will never give it to others than the faithful followers of Christ Jesus. To such faithful laborers in his vineyard he gives a new name and to them he says: "I am Jehovah, that is my name; and my glory [honor] will I not give to another."—Isa. 42: 8, *A.R.V.*

22 His people are thus designated for his name and are equipped and sent forth from that time as the official representatives of the Lord God as his witnesses to make known that Jehovah is the only true God, that his Son Christ Jesus is King, and that the kingdom is here and is the only hope for the human race. To such Jehovah says: "Ye are my witnesses . . . that I am God." (Isa. 43: 12) Zion was now builded up. Her children were brought forth, and 'the place of her tent was enlarged'. The Esther and Ruth class were now brought into the company of Jehovah's people as members of his servant class, and the time had come when all of these faithful laborers should be identified as a "peculiar people" unto Jehovah. In harmony with this conclusion Jehovah's prophet wrote: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name."—Isa. 62: 1, 2.

23 This prophecy concerning the new name could not be applied after the faithful are taken to heaven, but must have fulfilment while the faithful remain on earth as representatives of Jehovah and his kingdom. The nations of the earth could not see the honor Jehovah conferred upon the witnesses after they are removed from earth to heaven; and this prophecy shows that these witnesses are observed by the nations of the earth. These laborers are not sent into the field to labor in order to get the laborers into heaven, but rather to prove them and to prepare them for special service to Jehovah in making known his name. The peoples of the nations of the earth must know that Jehovah is God, and that he has a people on earth who are faithful and true to him and who maintain their integrity toward him. God's purpose to destroy the nations forming Satan's organization must be made known, and he confers upon his faithful ones the new name and they are granted the honor of going forth and making announcement of Jehovah's judgments before they are executed. No one would want the name that Jehovah confers upon them as his witnesses unless he loved God. Others are ashamed to bear the name of the Most High. This is proved by the fact that those who delight to be known as Jehovah's witnesses are the objects of scorn and ridicule by those who pretend to be followers of Christ but who in fact are not. Christ Jesus, as the "steward" of Jehovah, pays the wages and acknowledges those before Jehovah who are not ashamed to be called by his name: "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." (Luke 9: 26) Only those who love the owner of the vineyard would be entirely satisfied with the wages received and would rejoice upon receiving same. Such are the ones who now delight to bear the name *Jehovah's witnesses* and to carry the fruits of his kingdom to others as a testimony to his name.

24 At the time of the payment of the wages to the laborers that had been laboring in the vineyard these laborers automatically divided themselves into two